

A GREAT SWORTH OF

WIT

FOR A

PENNY.

Or, the Interpretation of Dreams.

By Mr. ETL L T

1. How a Man or a Maid by their Dreams may know whether they shall have them they love or no.
2. How a man may obtain the love of his Mistress.
3. How a man may get money in hard times.
4. How a man may make choice of a loving Wife.
5. How they shall continue in amity and ne'r be part.
6. How to know an honest Woman from a Whore.
7. How young men and Maids may discover the reality of their Lovers.
8. How they may know what planets they are Born under, what their fortune will be, and which shall die first either man or Wife.
9. How a Man may know for each Day in any month of the year, whether his wife, Wife, Child, or Friend, shall wax or sick shall live or die.
10. How the appearing of a Comet or Blazing Star presages Land-tide and shall continue a day or night or a week or a month or a year or a century.

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# Groatworth of VVit for a PENNY.

*How a Man or a Maid shall know by their Dreams  
whether they shall have them they love or not.*

**I**F a Maid love a Man, and dream she is going to Church with another man, and that she run from him, then she will assuredly have the man she desired; but if she dream she goeth into the Church with another man, then she will not have the man she loveth. If the man dream any thing like unto the aforesaid, it doth denote the like fortune as is for the woman.

## *The Signification of Moles.*

**I**F a man shall have a Mole on the place right against the heart, it denotes him to be vicious. If a Woman shall have a mole on the left Breast, then pronounce the same Judgement as if the man. If a man have a mole on the Neck doth promise that he shall become rich: if the Woman hath a mole in the same place denotes the same fortune, and great Riches shall befall her. If a man shall have a mole behind the Neck, demonstrates that he shall be Beheaded, except God (through earnest Prayer) prevent the same: If a man or woman shall have a mole

on either of the Lips, doth denotè that he or she is a great feeder or Glutton : if a man shall have a mole on the Chin, argues that he shall be rich, both in moneys and possessions ; the Woman having a mole in the same place, demonstrates that she shall come to the like Wealth as the man, and that she hath, besides the same, like a mole right against the Milt or Spleen. If a man shall have a mole on any of the Ears, argues that he shall be Rich, and much Reverenced and spoken of ; if the Woman shall have the same, and that in the like place, denotes the same good hap and Fortune to her : if a man or woman shall have a mole on the Loyns, denotes a weak and poor kindred, as well as great want ; if a mole be seen on the Shoulders of a man, signifies imprisonment, and sorrow of the mind : If a man shall have a mole on the Throat, imitates that he shall marry both with Rich and Beautiful Women ; if a Woman shall have a mole in the same place, signifies that she also shall marry both with wealthy and a very comely man : if either in the man or womans hand a mole shall appear, denotes prosperous good luck, and enjoyment of Children : if a man or Woman shall have a mole on the Breast, signifie much harm and poverty : if either man or woman shall have a mole on the bottom of the Belly, argues much weakness, sickness, and sorrow : if a mole

In either man or Woman shall be seen near the privy place, it denotes unspeakable desirousness and unsatiate; and if a woman shall have a mole in the right Knee, signifies her to be honest, and vertuous; if on the left Knee, then she will enjoy many children. If a man shall have a mole on the ancle of the Foot, denotes that he shall take upon him the Womans part; If a Woman shall have a mole on her ancle, she shall take upon her the mans part; if a man or Woman shall have a mole on the Foot, denotes that they shall travel in strang Countries, and that the moles seen on the right side, either of man or woman, denoteth honesty and riches, but on the left side to be armed with Calamities, and continually poor; if a man shall have a mole in his Forehead, denotes that he shall possess much wealth and riches, the Woman having a mole on the Forehead, denotes that she shall either govern, or come to an high dignity; if a man shall have a mole on the over-brow, let such a person refrain from marriage altogether, for if he marry he shall have five Wives, in his life-time; the Woman to have a mole in the same place, to have so many Husbands as the man hath Wives in his life-time; if a man hath a mole on the Nose somewhat ruddy; denotes in a person overmuch given to the Venereal act; if a woman hath a mole on the neither Jaw, indicates that she shall lead her life in sorrow and



and pain of body, because she hath that within her body which hinders her from the attaining and bearing of Children, if the man shall have the form of a mole on the Tongue, demonstrates that he shall marry both with rich and beautiful Women; if a man or woman shall have a mole on either of the Lips, denotes that he or she is a great feeder or Glutton.

Here followeth the signification of Dreams, what they signifie always the Day following, that a man partly knowing of any bad fortune that will befall him may by prayer to Almighty God, keeping himself in his Chamber for that day, he may (thru Gods assistance) prevent the danger, which otherwise might have fallen on him.

If you dream you see men with Bills & Swords with writing in their hands, then beware, of being arrested the next day. If you dream of a Snake or Serpent, and that they come near to hurt you, then look well to your self for there are private Enemies seeking to destroy both you and yours. If you dream you go up to the top of an Hill, then the next day you will put an end to some great Business, which you have long desired to finish, or else other good fortune will fall out; but if you dream that you fall down again before you get to the Hill top, then your Suit will be lost; if you dream of troubled waters, and that you fall into the water, then you may look to hear bad news the next

day: if you dream much of fire, you shall hear of hasty news the next day: if you dream you run swiftly, and like to out-run a Hare, then you will receive a Letter or Letters the next day: If you dream you are belhitten and are not, then you will have good fortune in your business the next day: if you dream of Eggs that are broken, there was much anger portending against you, but it is past and gone: if a Woman dream of Eggs that are whole, she and her Neighbours will have a sad bout of scolding the next day: if a man dream that he is lying with his Neighbours Wife, & is not, then the Devil is doing his best endeavour to rob him of that he ought not to lose: if a man that is born under the Planet of Mars, dream that he seeth two or three Moons at once, then let him look to hear strange news from the great ones: It is good to dream of Gold but dangerous to dream of small pieces of Silver: If you dream that your friends are dead, it signifies that they are well: If the man or woman dream of a black Coffin, It denoteth that some kindred of theirs are dead: It is bad to dream of Birds, or cackling Hens, but very good to dream of Bread and Corn. It is good for a man to dream of his going or climbing up any place, but bad to dream of his going or falling down any place.

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Of the Fortunes and Destinies of Men and Women born under the 12 Signs, after the Saying of Ptholomeus.

**T**O know what Planet a Man or a Woman is born under, it is necessary to observe, there are 7 in the Sky, which are attributed to the 7 days of the Week; for every day hath its name of the Planet reigning in the beginning of it. *Sol* demonstrates *Sundays*, the cause is that the Sun among the other, is most worthy, wherefore it takes the worthiest day, which is *Sunday*; *Luna*, she governeth the first hour of *Munday*, *Mars* the first hour of *Tuesday*, *Mercury* on *Wednesday*, *Jupiter* on *Thursday*, *Venus* on *Friday*; and *Saturn* on *Saturday*. The natural day hath 24 hours, and in every several hour reigneth several Planets; it is to be understood, that when you begin to reckon on *Sunday*, ye must reckon thus; *Sol*, *Venus*, *Mercury*, *Luna*, *Saturn*, *Jupiter*, and *Mars*; and when the number is out, ye must then begin with the hour which you would know what Planet reigneth; on *munday* we must begin at *Luna*; *Tuesday* at *Mars*, *Wednesday* at *Mercury*, *Thursday* at *Jupiter*, *Friday* at *Venus*, and *Saturday* at *Saturn*. Thus when the number of the Planets are past, ye must begin by order, as aforesaid; at one of the Clock on *Sunday* in the morning, reigneth *Sol*, at 2 *Venus*, and so by order in every hour: When a Child is born, it is to be known at what hour

hour, in the beginning, in the midst, or at the end; if it be in the beginning, he shall hold of the same Planet, and of the other before; if in the midst, it shall hold the same, and of that next after; nevertheless the Planet which he is born under shall not rule over the other, and that of the day shall have most predominance, which is the cause that a Child holdeth of divers Planets, and hath several conditions.

He that is born under the *Sun*, shall be prudent and wise, a great speaker, and that he praise he attributeth to himself. They which are born under *Venus*, are loved: of every man, they are good to Gods word, and shall bear Rule. They which are born under *Mercury* are not the most prudent. They which are born under *Juno*, hath an high forehead, ruddy, merry-visag'd, shamefaced, and Religious. They which are born under *Jupiter*, are hardy, fair visag'd, ruddy, chaste, and Vagabonds: They which are born under *Mars*, are great speakers and liars, thieves and deceivers, big and old of colour.

Of the Four Elements, and of the Four Complexions of Men.

These are the Elements, *Air*, *Fire*, *Earth*, and *Water*; the 24 hours of the Day and Night, murther *Sanguine*, *Choleric*, *Melancholly*, and *Flegm*, 6 hours after Midnight *Blood* hath the mastery, and 6 hours before Noon *Choleric* reigneth; and the 6 hours before Midnight reigneth *Flegm*, *Protopneus*.

Of the most chiefe and profitable Dyppes  
 that maye be in the Year to let Blood

**T**he 6 and 10 day of *March* shalt thou draw  
 out Blood of the right Arm, the 11 day of  
*April*, of the left Arm and in the end of *May*,  
 of which Arm thou wilt, and that against a Fea-  
 ver; and if thou dost, neither shalt thou lose  
 thy sight, nor thou shalt have no Feaver so long  
 as thou livest. Whosoever in the 7 of *March*,  
 is let Blood in the right Arm and in the 11 day  
 of *April*, in the left Arm, he shall not loose the  
 sight of his Eyes: in the 4 last day of  
*May*, if both Arms be let blood, he shall have no  
 Feavers. Whosoever in the first day of the  
 month falleth into any infirmitie, the 3 dayes  
 ensuing is to be feared, which if he pass he shall  
 escape till 30 days. Whosoever falleth the 2 day,  
 though he be long sick, he shall be delivered: he  
 that falleth sick on the 3 day, at next change  
 shall be delivered: he that falleth sick on the 4 day  
 he shall be grieved till the 28 day, which if he  
 pass he shall escape. He that falleth sick on the 5  
 day, though he suffer grievously he shall escape.  
 He that falleth sick the 6 day, though he seeme to  
 be healed, nevertheless in the 9 day of the o-  
 ther month he shall be dead. He that falleth the  
 7 day without grief, he shall be delivered: he  
 that falleth sick the 8 day, if he die not within  
 the 12 day, he shall be dead: he that falleth sick  
 the 9 day, though it be with great grief, he shall  
 escape;



escape. He that falleth sick the 10 day, without doubt he shall be dead. He that falleth sick the 11 day, shall be delivered the next day; he that falleth sick the 12 day, except he be delivered within 2 days, on the 15 he shall be dead; He that falleth sick the 13 day, till the 18 day he shall be sick, and if he pass he will escape; He that falleth sick the 14 day, shall abide till the 15, and so he shall escape; he that falleth sick the 15 day, except he recover within 18 days, he shall be dead; he that waxeth sick the 16 day, he shall be dead; he that waxeth sick the 17 day, though he be grieved 24 days, the 28 day he shall escape; he that waxeth sick the 18 day, he shall dye the 19 day of the next Month. He that waxeth sick the 19 day, soon shall be healed: he that waxeth sick the 20 day also shall escape. He that waxeth sick the 21 day, in 5 days shall be well; but nevertheless in the month following he shall be dead: he that waxeth sick in the 22 and 23 days, except he run into peril of death, within ten days of that other month he shall be delivered; he that falleth sick the 24 day, though it be with grievousness of pain, in another month he shall be delivered: He that falleth sick the 25 day, in the 27 day he shall be delivered; but nevertheless in the month following he shall be dead: He that waxeth sick the 26 day, though he suffer a little, he shall escape. He that falleth sick

the 27 day; though he suffer to the out-passing,  
 he get in that other month he shall be delivered.  
 He that falleth sick the 28 day, denoteth death;  
 he that waxeth sick the 29 day, denoteth death:  
 he that waxeth sick the 30 day, shall recover  
 the month following: he that falleth sick the  
 31 day, whether he escape is doubtful.

\* \* \* \* \* The appearing of a Comet or Black-  
 ing Star, is a token of a dear year, scarcity of  
 Coals, but happy days for Loyal Subject; after  
 the Conquest of their Enemies.

*A Night spell to catch Thieves.*

This following will drive away any Evil Spi-  
 rit that use to haunt any house or place, and  
 saying it about one, no Thief can do you any  
 harm; & being used as directed, it is a certain  
 way, that if a Thief come to rob a Garden,  
 in Orchard, or House, he cannot go till the Sun  
 hath risen.

Having in every four corners of the House  
 this Sentence written upon Virgin Parchment,  
*Quies Spiritus laudet Dominum, mores habet  
 prophetas exacerbat Deus dissipat  
 inimicus*

But, if for a Garden or Orchard, it must be  
 placed at the four corners thereof, and if to  
 keep one from Thieves, when one rideth on the  
 Road, let him have it always about him, and  
 fear none but God only.

The

The Author saith it will do many more pretty knacks, as keeping a Thief till the Sun rising and the like.

He that desires to obtain the Love of any woman, let him Court her in the hour of *Venus*, and he will obtain more love by far than at any other time.

This Book will teach you to know the hour of every planet; so that you may have in your Memory to know what Planet reigneth every hour of the day and night with out Book.

If it be set in the hour of *Mars*, which you may know by this Book what Planet Reigneth every hour of the day and night.

If any think there is any harm in it, let him not make use of it; for my own part I do not know any at all.

*Now will I speak something of the visible Signs of the Head.*

I warn you to beware of all persons that have default of Members naturally, as it to Feet Hands, Eyes, or other Members: one that is Crippled, and especially of a man that hath no Beard, for such are inclined to divers Vices and Evils, and one ought to eschew his Company as a mortal Enemy.

A plain Hair signifies a person piteous, and debonaire.

They that have Red Hair, are commonly  
ireful,

ireful, and lack wit, and are of little trust.

Black Hair is of a good Village, of a good colour, and signifies the love of Iustice: and a hard hair signifieth that person loveth grace and concord; and is of a good and subtle wit.

A man that hath black hair and a red Beard, signifies to be litcherous, unjust, and a Vaunter; and one that you ought not to trust.

The Yellow hair and crisp, signifieth a man laughing and merry, litcherous and deceitful.

Black hair and crisp, signifieth Melancholly, litchery, evil thoughted, yet Li<sup>r</sup>eral.

Hanging hair signifieth Wit and Malice.

Great plenty of hair in a woman, doth shew boisterousness and covetousness.

A person with great eyes is sloathful, unshameful, obedient, and desirous to know much more then he doth; but when the Eyes are mean and not too big nor too small, it signifies a strong Eye, and a person of a good, loving and courteous behaviour.

#### *Of the Head.*

The Head being short and round, denotes only to be forgetful and foolish. The Head long in fashion, to be prudent and wary, and in the fore-part of the Head a hollowness, to be halty; the head big denotes a dull person, and applied to the Ass; the Head little, to be foolish, and applied to the Dog: the Head mean

mean of bigness, doth argue a good wit naturally: the Head being sharp, to be unshamefac'd, a Boaster, of whom there are too many.

*Of the Forehead.*

The Forehead smooth, to be a Flatterer applied to the Fawning Dog: The Forehead big and wrinkled to be bold, applied to the Bull and Lion: a high forehead, to be Liberal applied to the Lion: An over-wrinkled Forehead void of bashfulness; and puffed up in the Temples, to be high minded, and of a rude Wit: the Forehead small, to be unapt to learn unconstant and applied to the Sow: the Forehead being very big, to be slow and applied to the Ox: the Forehead round, to be of a dull apprehension, and applied to the Ass; and being somewhat a plain Forehead, to be circumspect, and applied to the Dog: a square formed Forehead, to be bold, applied to the Lion.

*Of the Eyes.*

The Eyes small and quivering, to be shamefac'd, and yet a Lover; how much the bigger the Eyes so much the lesser Malice, yet the more foolishness: the Eye big out to be foolish, fearful, faint-hearted, and unshamefac'd: Eyes disorderly moving, as one while roving another while steadfast, too rash, disquiet, and troubled in mind, wicked, and a Bubber. The Eye lid quivering, to be fearful, applied to the

passion



passion; the swift eye moving with a sharp look  
to be fraudulent, unfaithful, and a Thiet; the  
Eye stedfastly looking, to be troubled in mind,  
and a deceiver; the Eye very wide open, to be  
Impudent.

### Of the Nose.

The Nose round, with a sharpness at the  
end, to be wavering of mind, applyed to the  
Bird; the Nose crooked, like the Eagles Bill,  
too bold, applyed to the Eagle; the Nose  
flat to be lecherous, and full of passion; the  
Nose big at the end, to be desirous of that they  
see; the end of the Nose being sharp, to be  
fierce and full of words. In a word, a rouling  
Eye, a smiling Countenance, and a scarlet nose,  
as right as lusty Roer, an Artist of the School  
of Venus; and a fervent lover of the female  
Sex; To all which,

I wish good Trading and Wealth,  
where-ever they live or dwell,  
And also much Honour and Wealth,  
and these merry Dreams, to please well.

And those that shall see them,  
to read brave Wit and Learning,  
For they signifie not only Profit,  
but also a great deal of pleasure.

Edward Jones and  
Hand and Penn

And for all Noble Spirits  
 that live in City and Country,  
 Behold a Tree of Loyalty,  
 and buy a Groat worth of Wit for a Penny.



And Jones his Booke and Pen  
 The writing in words doth stand

